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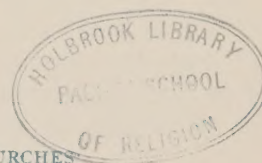
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the WORLD'S STUDENT CHRISTIAN FEDERATION  
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## INDIA

### The Indian Christians and the Independence of India

The Christian weekly "The Guardian", edited in Madras, issued a special number to commemorate Independence Day. It contains several messages by outstanding Christian personalities, as well as a message addressed to the Government of the Dominions of India and Pakistan from the Officers of the National Christian Council of India, Burma and Ceylon, from which we quote the following:

"The National Christian Council of India, Burma and Ceylon representing the Protestant Christian Churches in this land welcomes the arrival of Independence Day. It rejoices that at last the long cherished desire of the people for independence has been realised. We thank God that freedom has been won without recourse to violence and in a spirit of mutual goodwill and harmony between the British Government and the Indian people. This is an achievement of which both the British and the people of India may be proud.

"Independence brings along with it new obligations and responsibilities. We pray that our leaders may be given wisdom and strength to discharge them in a spirit of service and sacrifice, to so direct the affairs of the country that the nation may rise to greatness and prosperity; that love and brotherly feelings may permeate the mutual relationships of the citizens; that religion, race or colour may not mar the unity of the people and that peace, goodwill and justice may rule in this great land of ours....

"It is the task of the Churches, and other responsible Christian bodies constantly to bring their influence to bear on Governments and leaders, and to help them to the courageous fulfilment of their duties. It is the special vocation of Christians to foster a spirit of mutual goodwill and trust among the different communities, and political parties in both Dominions. It calls upon all the Christians of India and Pakistan to pledge their loyalty and devotion to the flags of their respective Dominions."

The President of the All India Conference of Indian Christians, and member for Transport, Government of India, Dr. John Mathai, says in his personal message:





"The ideals for which our leaders have fought have obviously not been fully realised. Compromises have been made for the sake of a peaceful settlement which raise misgivings in people's minds and mar their enthusiasm for the future. But the victory which has been achieved is nevertheless substantial and such as to give us sufficient freedom and strength to put the country on the road to progress and prosperity.

"The sense of national unity we have attained so far is largely the result of our common fight against foreign domination. There is a grave danger that with its disappearance, the latent disruptive forces in the country may again assert themselves. Unless some other objective equally powerful takes its place, we may find ourselves losing ground and slowly slip back into the conditions of a century ago... To us Christians in India it is a call... to show the reality of our faith and the values for which it stands... Democracy, especially among a people who are politically immature and untried, is a potential breeding ground for selfishness and untruth. We are going to be faced in the coming years, more than we think, with these grosser manifestations of political liberty."

The President of the Joint Committee of the Catholic Union and All India Christian Conference, Vice-Chancellor Dewan Bahadur M. Ruthnasawmy, says:

"To the Christians India meant primarily and predominantly the land of India. And the land which they loved as a whole has been torn into two by the power-bemused and ambitious hands of parties and politicians. We Christians have had nothing to do with this partition of India. We were not consulted about it. We are thankful we had nothing to do with it. We could not have prevented it even if we had tried. But we must do something more than take up this passive, helpless attitude to the partition of India. Believing earnestly as we do in the physical and political unity of India we must do our best to repair the damage done to the country by this incident in its history. Pakistan and India will continue to need the service that comes from the love of Christ. Who knows, it may be that through the love of Christ, India may regain her lost unity."

The Vice-President of the Indian Constituent Assembly, H.C. Mukerji, writes to the Indian Christians in Hindustan and Pakistan:

"The decision of our Motherland has split us up into two segments so that about 8 per cent are in Pakistan and about 63 per cent in the Indian Union, the balance being in the Indian States. What we should never forget is that the majority in Industan will not only have their kith and kin in Pakistan but also that as exceedingly small minorities in both of them, all Christian Indians will be faced by similar if not identical problems and will most probably have to adopt the same technique for solving their difficulties..." E.P.S. Geneva

#### GREAT BRITAIN

#### The Archbishop of Canterbury and the South India Church

The new United Church of South India which will come into being this month and will include four hither Anglican dioceses besides the Methodist and the South India United Church, will be neither part of the Anglican Communion nor in communion with the Church of England. Anglican clergy or laity joining it will not, however, incur censure and may resume their ministry or membership of the Church of England.





In this manner the interim policy of the Church, originally announced by Archbishop Temple and now reaffirmed by the Archbishops and diocesan Bishops is defined in "The South India Church: An Open Letter from the Archbishop of Canterbury to Bishop Stephen Neill", which is published by the Press and Publications Board of the Church Assembly. This interim policy will guide the Church pending consideration by the Lambeth Conference of 1948, which will be attended by Bishops from the whole of the world-wide Anglican Communion, and subsequently by the Convocations of Canterbury and York.

The Primate concludes: "While then, there will be anomalies and irregularities in the new Church for a time at least, there are of course, other features which are wholly to be welcomed and which give great ground for hope that though the South India Church will not become a constituent part of the Anglican Communion it may at length be in full communion with us. Not even at Lambeth 1948 will any final decision be possible. The Church has to grow and prove itself in many ways. There is room for great hopes and real anxieties... While our official relation to them according to the interim policy, is as I have described it, all of us will wish them well, many will desire to support them in every possible ways." E.P.S. Geneva

#### Competition: "Christ and World Friendship"

Under the auspices of the Youth Department of the World Council of Churches and the World Alliance for International Friendship through the Churches, a competition is being organised for the fifth time on the subject: "Christ and World Friendship". It is open to young people all over the world without any distinction of race, language or sex, provided that they were born between 31.12.1930 and 1.1.1935 for the junior category, and between 31.12.1926 and 1.1.1931 for the senior category. Applicants in the junior category are asked to write between 1000 and 2200 words on: "What does the Bible say about world friendship?" and in the senior category on: "As a young Christian what concrete action should you take for world peace today?"

Thirty-two money prizes are offered, to the total value of 3,100 Swiss francs, including a travelling scholarship of 1,000 Swiss francs. The essays must be sent in by April 30, 1948. There is no fee for entering for this competition. A detailed prospectus will be sent on application to headquarters: 37 Quai Wilson, Geneva, or to the Rev. Denis E. Taylor, Youth Department, British Council of Churches, 56 Bloomsbury Street, London W.C.1; the Rev. William Keys, Secretary for Youth Work, American Committee for the World Council of Churches, 297, Fourth Avenue, New York 10. E.P.S. Geneva

#### Russian Orthodox Congress Postponed

The Russian weekly newspaper, "Les Nouvelles Russes", Paris, reports on September 19, 1947 that the Orthodox Church Congress, which was due to meet in Moscow at the end of September, has been postponed until the summer of 1948. Patriarch Alexius has left Moscow for the Caucasus to receive medical treatment.

E.P.S. Geneva





FINLANDThe Church and the Political Parties

Finland has about four million inhabitants. Of these nearly 96 per cent belong to the Lutheran Church, 2 per cent to the Orthodox Church, one per cent to smaller denominations. Only one per cent of the Finnish population remains outside any Christian community. Professor Yrjö Alanen, in Helsinki, describes the religious situation in the following way:

"Interest in religious matters has in recent times been lively in Finland, especially among young people. But the majority of our people seem nevertheless to live without any very close connection with the Church... On the other hand there is less downright hostility to religion than there was at the beginning of the century, and direct attacks upon the Church and Christianity are very rare. It would be wrong to maintain that the working class in our country was irreligious. The Church and the Christian societies, especially our missionary societies, have often had their most devoted supporters among the workers. But the Finnish Labour party has, like the Marxian Socialists in general, maintained a cold or negative attitude to the Church. In this respect, however, a positive change in the attitude of Social Democrats has become noticeable in the last year or two. The new clauses in their party programme, too, show a friendly interest in the Church and in Christianity. On the other hand the Communists have continued to maintain the old Marxian standpoint. They have avoided any very vehement attacks upon the Church, but they wish to reduce the teaching of religion in our elementary schools.

"The Christian Church still needs a true renewal in order to perform its great task. Above all it ought to know and confess its mistakes and omissions. It has been too much a Church of the propertied classes. Perhaps the Church has also taken too little interest in cultural problems... The various revivalist groups have often been too self-satisfied... But above all the Finnish Church needs to seek those things which are above and are gifts of the Holy Spirit."

E.P.S. Geneva

JAPANExpression of Gratitude to American Organisations

Gratitude to American religious and other organisations for relief supplies sent to Japan through the Licensed Agencies for Relief in Asia (LARA) was expressed in a resolution unanimously adopted by the Japanese House of Representatives.

"The entire Japanese people", says the resolution, "are deeply moved by a sense of gratitude for the fact that the LARA has been so kind as to contribute foodstuffs, clothes and medical supplies, which are the gifts of good will and sympathy of the American people. These contributions are embodiments of noble love for humanity, which knows no frontier. We believe that the needy who suffer acutely from the hardships of everyday life will be inspired and regenerated by such warm good will, and that they will build up foundations for the establishment of peaceful Japan."







The resolution was read while LARA representatives working in Japan occupied seats in the House Gallery, in Tokyo. Among them were delegates of the Church World Service, the National Catholic Welfare Conference, the American Friends Service Committee. Other Christian agencies in LARA which were not represented at the Parliament sessions are the Mennonite Central Committee, the Brethren Service Committee, Lutheran World Relief, Inc., the Salvation Army, the Y.M.C.A. the Y.W.C.A. E.P.S. Geneva

GERMANYProtest Against Control of the Church

Some months ago a regional group of the Socialist Unity Party of Germany had sent a circular letter to its personnel, instructing them to keep a watch on the sermons preached by pastors and to inform the S.E.D. (Socialist Unity Party) of anything said or done within the Church which was contrary to "democratic renewal" (see E.P.S. No. 27).

A letter from the Evangelical Consistory of the Church Province of Saxony to the S.E.D. protests against this interference. "Do you really think", the letter reads, "that this method of supervising the Church by a political party will promote new democratic growth among the German people? Will not this method lead precisely to the opposite: the destruction of confidence in public life and even in the most personal human relations? The Church cannot and will not live and work on these lines. The message of Jesus Christ, which the Church preaches, wants to reconcile men with God and to create love among men. That is the Church's contribution to the renewal of our defeated people. It is in this spirit that we are trying to go on. For this the most faithful of our pastors and laymen have accepted disgrace and persecution and have preferred to go to prison and concentration camp rather than give up this essential tenet of their faith. Remember - among others - the names of Pastor Schneider-Dickenschied who died a martyr's death in Buchenwald, and of Pastor Niemöller of Dahlem, the leaders of the Confessing Church. There, in the midst of their common suffering under the Godless, violent rule of National Socialism, there grew up a human understanding and trust which united leading men of your movement and of our Church, in spite of their different philosophical outlook or possible differences in their political convictions, and led to mutual respect. But if you again take the path of political control, the young, delicate plant of growing confidence will very quickly die." E.P.S. Geneva

U.S.S.R.The Legacy of Patriarch Sergius

A book was published by the Moscow Patriarchate concerning "Patriarch Sergius (who died in 1944) and his spiritual legacy", to which the Russian Patriarchal Church still adheres today.

The introduction to this book says that Patriarch Sergius belonged to the "Builders of God's Secrets". Originating from the "best tradition of Russia" he had never been "a reactionary who sticks to what is old, just because it is old". Sergius stood rather for "what is reasonable in the new, for the sake of justice". In his opinion, the separation of Church and State is the only thing which can ensure independent development for the Church. This development was "facilitated by the conditions under the Soviet régime" especially as the





"elements of genuine ecclesiasticism in the Orthodox Church have outlived the period of its dependence on the State". The Russian Patriarchal Church finds the justification for its own existence in the fact that it leads believers to a "deeper consciousness of the divine truth in the Church". In so doing "it bears witness to the source of spiritual strength in the Church, which exercises a direct influence on church people all over the world". This shows the significance of the Patriarchal Church for our time.

In the chapter on the Sobor (Church Council) which met in Moscow after the death of Patriarch Sergius at the beginning of 1945, it is explained that the hour is not far off "when the light of Christianity shining from the Orthodox East will light up the West". The Church in the U.S.S.R. which is "separated from the State but not aloof from it" is in the position "to carry out the commandments of our Lord Jesus Christ in practical life". True to the heritage of Patriarch Sergius the Church "wants to cultivate and uplift the particular gifts and characteristics of the people". "The Government and people of the U.S.S.R. know that and are sympathetic to what the Church is doing". When the Sobor met "it was difficult to say what would be the result for the future of this powerful announcement of the forces of Orthodoxy". Many new ideas came to birth, "which throw fresh light on the meaning of world events today". In the struggle "between good and evil in the world the spiritual fronts are clearly defined: the Christian beginning in Orthodoxy, the anti-Christian in Fascism". "By meeting together in the Sobor the forces of Orthodoxy anticipated a victory over the coming Antichrist, whose forerunner in the shape of German Fascism had to retreat under the onslaught of the Soviet and Allied armies". Without the Soviet Government, which has enabled the Russian Church to make its patriotic contribution although it is separated from the State - it would have been impossible to hold the Council, and the whole Church development since would also have been impossible". The line of division between the Russian Church and the Soviet State does not correspond to any temporal barrier; it is not based on any social or legal considerations, but runs right through the human soul, "whose religious conscience belongs to the Church". "The Orthodox Church has never raised a higher claim than this."

But the religious conscience is the determining factor in a man's attitude, composed of his relationship to God, to his neighbour and to himself. "Hence the influence of the Church is bound to extend over the personal and social ideas of the individual citizen, in which the State is interested". The educational influence of the Church is "manifestly favourable for the State". "If the Church prays for the authorities and lays upon its members the duty of consciously fulfilling the legal demands of the State, no one will regard that as an unprincipled submission to the State, because the Church is above hypocrisy". Under the influence of the Church the mere law becomes a moral habit. For this reason "the Soviet State, being the State which loves justice more than any other in the world, can only regard the work of the Church with goodwill and nourish its own organism with the honey of moral health". "For the State, bees are not dangerous insects".

The Patriarchal Church carried on the struggle against Fascism, which is "an outgrowth of Protestant subjectivism" side by side with "the angels of God, who are indefatigable in opposing evil in the world". In this the Church revealed itself also as "a force for progress, whose primary aim is to bring peace to the world."





With regard to West European culture, the Patriarchal Church - through the example of the union of the members of the Orthodox Church - "wants to oppose the individualist principle of the West with the principle of close unity". The greatest sin of humanity, anchored in individualism, "must be conquered by the power of Orthodoxy to create fellowship, i.e. the brotherly cooperation of the Orthodox peoples is to show to the world the necessity of freeing it from national egoism and the resulting strife between nations". In this connection the incorporation of the Uniate Church in the Western frontier territories of Russia and hence the "liquidation of the Union of Brest" of 1596 (which brought into being a Roman Church with Byzantine ritual) is described as "a festival-day for the Russian Orthodox Church; its religious consciousness, however, forbids it to be proud on this account, but on the contrary encourages Orthodox Christendom to fulfil its above-mentioned task."

E.P.S. Geneva

### The Fourfold Task of World Evangelism

At its meeting in Whitby, Canada (see E.P.S. No. 31) the Committee of the International Missionary Council adopted a statement on "Christian Witness in a Revolutionary World". This long document of eleven pages concludes with the following practical suggestions:

"The task of world evangelism starts today from the vantage ground of a Church which, as never before, is really world-wide. This universal fellowship is, in the oft-quoted words of Archbishop Temple, the great new fact of our era. It is working itself out today in a real partnership between Older and Younger Churches... If the Churches are to be found worthy of the call of Christ to them in our day, four things are needed:

1. United Action. Corporate union cannot be the work of a year or two. But in facing a task too great for all the Churches, we must learn new ways of working together. Wherever devotion to local or denominational loyalties stands in the way of response to the larger call of Christ, they must be transcended. Those who have abundance must be willing to make their wealth available for Churches which are in need...

2. Men and Women. In the Younger Churches, literally tens of thousands of leaders are needed for countless tasks of which the following are among the most urgent: to care for the Churches which exist... to carry the message of Christ further than it has yet gone, to minister in growing industrial areas, to build up on a Christian foundation the life of innumerable villages, to meet the intelligentsia on equal terms and enable them to see the relevance of the Gospel to their need...

From the Older Churches the Younger Churches are asking for literally thousands of men and women as missionary helpers...

3. Resources and Equipment. There is no lack of wealth and resources in the world-wide Church. The trouble is that for the most part these are not mobilised for world-wide evangelisation, and are not available in the areas of greatest need. Here are a few of the most urgent priorities:





The Leadership of the Church: The recruitment and training of national leaders and missionaries must have a first claim upon available resources. The Bible: the world shortage of Bibles and New Testaments is reckoned in many millions of copies. Literature: there is still a famine of books in hundreds of languages, both for the up-building of the Church and for evangelism. United world-planning, including the appointment of personnel and arrangements for printing and distribution, is many years overdue. Modern methods of instruction and evangelism: a beginning has been made in the use of radio, audio-visual aids, and other modern techniques; but availability and use should be increased a hundred fold in the next ten years. Christian Councils: in many areas, Christian effort is coordinated by National or Regional Christian Councils. The majority of these are hindered from more than limited usefulness by lack of staff and funds. In other areas where the Church is growing rapidly, such councils do not exist. United planning and action will depend on the establishment of new councils and the strengthening of existing ones. Increased Funds: no advance is possible anywhere without fuller consecration of the money of Christians to the work of God. In spite of widespread education in Christian stewardship, in most countries less than half the Christian constituency supports the work of the world-wide Church...

4. Total Commitment. World-wide evangelism will remain an unfilled ideal unless all Churches in the world, Younger and Older alike, and all Christians who are members of them take seriously the demand that Christ be Lord of all...

The first need is the renewal of the inner life of the Church by a return to the message of the Bible and to the Lord of the Bible. The local worshipping congregation must become again, as under the stress of war in some places it became, the place of divine encounter, the dwelling place of the Holy Spirit, and the spearhead of evangelism.

The Church must revive its passionate concern for, and its leadership in the true social revolution - the fight against ignorance, want, disease, oppression and sin.

The Christian home must become again the Church in miniature, the place in which all things are continuously ruled by the love of Christ, and in which children grow up naturally to the understanding of that love.

Education must be dominated again by the insight that Christ is the truth, and that in Him alone the separate subjects of study find their cohesion and their significance.

In the end, renewal comes down to the individual. Total evangelism demands the cooperation of every single Christian... The demand of the hour is that every Christian should face the challenge of Christ, should sanctify himself by the power of the Holy Spirit, should learn to live as a Christian in his own place and vocation and should witness boldly for Christ by both life and word, trusting the power of Christ to use him, and leaving the result of his work in the hands of God."

E.P.S. Geneva

